

M1585  
Sunday May 11, 1969  
Santa Fe  
Group I

Mr. Nyland: So, time goes very fast. Tomorrow the majority of all this here will be on their way. So again tonight we talk to Santa Fe. We call it Group I. I said something about it yesterday—about a particular relationship of the different people—and partly we talked about their responsibility, at least the way I see it. I don't want to say too much about that anymore. I think it is better if we have questions and answers.

So, who has any questions about Work.

Yea.

Sandy: -- [inaudible] --.... what are we doing with Tom and Julie going away from here.

Mr. Nyland: I thought you had a very loud voice.

Sandy: Okay! [laughter] Tom and Julie are going to be going away...

Mr. Nyland: Yea.

Sandy: ...and I think that all of us feel that recently the Group has come alive. I ... and can you help us to finding a way so that we can keep, with this kind of aliveness finally gone, something that would be an essential thing, that they leave organs pounding away.

Mr. Nyland: Well of course, Sandy, you won't have the support of the people from New York. I think a great deal of what we had in the last couple of days was supplied by a group of people who have quite definitely an aim; in the first place of coming on a trip and seeing a little bit of the country, but also to go to different Groups and see a little bit of the people who are there. And gradually having lived together for the last six or seven days on the trip and gone through some difficulties, something developed; and when they are now together like this they also create an atmosphere, and it is that we profit by. Because there is very definitely an attitude of trying to find out not only what happens in Santa Fe, but what happens when ideas start to grow. That is,

it starts from a very small beginning and gradually certain things are added to it; and before you know it becomes a little overgrown and it has to be led and here-and-there perhaps even a little pruned, but nevertheless there is a certain aliveness and a wish that one wants to find out, and going through particular difficulties of a trip, one has to have a purpose in mind.

Sandy: Really? I don't think certain questions can last three days.

Mr. Nyland: Oh.

Sandy: But maybe you could ask them the questions they have.

Mr. Nyland: Of course I cannot judge what was happened before. Did you mean in the last couple of months?

Sandy: Yes.

Mr. Nyland: Recently?

Sandy: Yes.

Mr. Nyland: Well if it started, why can't you maintain it. [no answer] Then you have to find out how to answer. So, you probably can give the answer to it.

What has taken place that wasn't there, let's say, six months ago. Or maybe Susanne can give the answer.

Susanne: I know what's taking place for me but I'm not sure for others, about the others...

Mr. Nyland: It must have taken place with others also.

Susanne: That's ... I'd like to hear from them.

Mr. Nyland: Ah! So it's not up to me, now, to talk. Very good. Huh? Who is a member of the Santa Fe Group who can now add a little bit to this kind of... Susan, you spoke already? [no response] Not enough—[chuckle] no. Now we turn it around: We from New York would very much like to know how you maintain a level. [no response]

[chuckle] Yea, that is not easy. All right, Sandy, you ask then. Huh? Who will speak.

Questioner: I know it makes a lot of difference what I've done during the week—meaning it ... maybe you try to say ... if you've worked during the week you can come to the meeting with something. But that's ... that's how I've found it: If I come to a meeting and I haven't worked that week I don't have much I can give anybody else. That's what it has to come down to.

Mr. Nyland: Good. Let's have some more. Come. Sandy asked a question, now Santa Fe has to speak.

Tina: I think it has to do with sincerity and honesty with which people speak about where they

actually are. It's not description. The people seem to be present, the problems they have is they're -- [inaudible] --....

Mr. Nyland: Yes I think it ... it adds to it, but I don't think it's ... it's the real thing.

Tom?

Tom Harris: I was going to say that we have Mr. Nyland's tapes, and it's also quite helpful to hear them.

Mr. Nyland: Those are little things.

Tom: I think they are important for letting us know where we are, anyway.

Mr. Nyland: I think it is right that one enters in a meeting with having definitely something in mind for oneself, and if it possible for the members of the Group. I think much depends on how you come to a meeting. You bring to a meeting the level of your Being, you don't bring primarily experiences. They form the level, and of course when one considers at what particular level one is and one comes in, then it is required to remain sincere about whatever one says. So it is true what Tina says, and that it can be stimulated by further discussions.

But, what does one understand really by the level of oneself. Because that is really important. During the day one is affected by such variety of different things with which you are identified. And it cannot be helped because we are, like human beings, naturally reacting to the surrounding, and if the surrounding has also a certain level then we very often adapt the same kind of a color; and if this kind of life during a day or during a week remains superficial, one enters also a meeting in a superficial state. If one Works during a week, then of course the level of oneself is a little bit raised; still, you have to be aware of that level when you come to the Group; because that what you remember has not the value as what is an actual experience, so although you may come and having had moments which were quite right from the standpoint of Work, it does not guarantee as yet that *that* is going to be conveyed to a group of people.

What does one understand, really, by the level on which one lives. If it has been superficial, the level of course is just about where your skin is. If it goes deeper it becomes a little bit more essential. If one lives on the outside of oneself the point of gravity is there; and one speaks from that particular level and that what is received is sometimes reflected, sometimes penetrates a little, but is simply food for the maintenance of that of kind of a level where one is. Living a little deeper simply means that that what is an impression from the outside and when it is experienced for oneself, starts to do something within one a little bit deeper than the surface.

The level of oneself is determined by how deep one lives at times and how one is at times superficial, and how the two together will bring about a certain average. When I want to raise the level of my Being during a week or during any kind of a time of the day, early in the morning or late in the evening I try to fill myself with a kind of thoughts and feelings which are right for me. By ‘rightness’ I now mean not necessarily depth, but also that what is helpful for myself to Wake Up or to give insight in what I am. This places the point of gravity of myself more and more to my essential living, and the level is determined, now, where this point of gravity is attached. It is, as it were, a ‘central’ point; not central as far as the circumference is concerned, but central in accordance with where the food that one has received is digested, and if there is a great quantity of superficial food, naturally the point of gravity is closer to the surface.

That what is needed, however, for answering a Group is not only a mixture of the surface and essence. The level of oneself is tremendously raised by allowing influences from one’s real life to come up *through* the surface, or at least to affect one in one’s essential Being. And when there are three possibilities of levels; which, although you cannot distinguish one from the other, that what is within oneself as, I would like to call it, the ‘utmost reality’ has a certain quality which is not of this Earth but belongs to life as a whole. And it is that kind of a quality that is available for one if one is open sufficiently to let it come out and come to the surface at times, or that something in myself goes deeper until it finds that particular point.

The level of myself is raised the more I am in equilibrium between the three different ‘levels’ of myself, as I call them now ‘surface,’ ‘essence,’ and ‘essential essence.’ When one enters a Group, when one comes into a room, when one is in equilibrium, when one has left all the different thoughts as much as possible of the day somewhere else one enters a room in a certain state in which one is not primarily engaged anymore in what has happened, but one has already prepared to utilize all the different influences of their day—and if you want to be fussy about it, of one’s life up to the point when I enter a room—that *then* when I can leave the superfluous things outside and then can come in as if I come in without any coating, that I come in essentially; that I come in in balance, that I am, as it were, in that kind of ‘state’ in which something has taken place in me which is a dynamic, living force fed by one’s essence situated in that as close as possible to essential essence—although a very little of that particular quality goes a very long way.

One enters into oneself at a certain time in order to find, in that, an equilibrium between

these two forces that affect a person. There is a force from the outside which comes in and takes me, there is a force from the inside from my inner life—and if possible, more and more essential if I can afford it—which counteracts the force from the outside. I must be in between the two and be affected by both and allow both to exist; and the equilibrium is made up of the combination of these two forces which then interchange between each other by going over from one into the other—from the other into the other, into the second and the first one—I am in between the two, and I keep the equilibrium between the two forces.

The level of my Being is now indicated by the equilibrium of the forces at a certain point. If one takes a line from the surface of myself to the inside where there is the point of no disturbance and I, then, start to gradate that, the equilibrium as a balance can move along that line, and my level of Being depends where the equilibrium is—closer to the central point, or close to the surface.

It's necessary to see this process as a dynamic one; because that what actually can take place when one is in that form of equilibrium and subject to certain forces, that then there is this quality of aliveness which illustrates the dynamics of the whole process. At the same time, when there is that as a force it starts to function as a force which is held together within myself and becomes centrifugal; and because of this, the picture that one must have of a person who is alive—and of which one can be aware—is really like a gyroscope: Rotating sometimes at high speed sometimes at a lower one, but because of this rotating force it cannot be disturbed and taken out of the equilibrium.

The way to test oneself: When you enter a room and you're going into a meeting you have to see what disturbs you. Because each person will be affected when he comes into a room by the people who are already there and also as they come in, and the level of your Being will go up and down. That what interests you on the surface, that what brings up associations when you see a person, that what gives you certain thoughts of a certain kind regarding a person, might throw you off completely from your aim with which you entered; and if that aim is not sufficiently established the rotation of this gyroscope has come to a standstill ... and when any kind of an influence is affecting you from the outside, and even from a Group which you see, can throw you out of balance. So the purpose when one has a Group and one wishes to maintain a level, is that you are less and less disturbed and more and more within yourself.

As a result of Work, one can acquire within oneself a certain stability. That what really

should take place in a Man when he wishes to grow is that he, when he is in ordinary life keeps his balance, and that then he acts from this balance. That is, that what is permanent in him can help him then when he has to act, as it were to ‘withdraw’ first to that on which he can rely. I call it the ‘foundation’ of a Man or that which is his ‘permanency,’ his *real* life which then is there on which he can stand and from which he can operate. When that is there in a person, it doesn’t matter so much to what influences he becomes exposed, because he will keep his poise.

And, when we talk about poise we mean essential, inner-life poise. This is how one should come to a Group: So that the slightest little remark which sometimes can throw you off is not going to affect you. The protection that you should have—that is, that what is the foundation on which you want to stand—need not be apparent to the outside world, but you must know it. Sometimes in ordinary life it’s called ‘self-reliance’; in this sense it is a recognition of oneself—what one is—and that that what makes up the foundation for oneself is, really, how much does one know oneself and how much does one accept oneself; that is, the question of knowing for oneself to what extent one is mechanical and to what extent all other people are mechanical, if this permanency of a foundation can include the realization that one is, as an ordinary being on Earth, a mechanical creature, nothing will disturb you. Because that what happens, then, in accordance with the law of mechanics must happen, and a person who has wisdom, who is with himself in balance, will know that he cannot be disturbed by anything he already knows. And it’s the only unfortunate part: That we are not sufficiently alert even to that, that the least little bit of an influence starts to affect us.

But there is a difficulty: Because if you draw within you become more and more exclusive, and you then live there and you become less and less able to operate in the outer world. It is easy enough to withdraw, it’s also fairly easy to come in and make up your mind that you’re not going to say anything; that you just will sit and not contribute; that you just want to sit and soak up. You are not participating, you are separating yourself out from the rest of the Group. And for a little while it may be quite right for a person to receive without giving, but the balance in Man is dependent on what he receives and what he can give, and that therefore a person when he wants to become a member of a Group and remain alive and active, will have to give at times.

The question of giving is *not* using words. Giving in a Group can be accomplished by the creation of oneself having an atmosphere around one; so that life becomes apparent in the appearance of a person, and it is that which establishes your level. To the extent that there is

something in you that wishes to come out because it is alive and *not* having to use the particular forms of talking or even shaking hands but just being as one is, that depends on one's emotional state. So, it is not your mind that determines your level. It is a question of your emotion being able to communicate, and—again, referring to last night—without having to use the body as an expression.

What one tries to do by becoming more and more essential—and that what will save the maintenance of a Group at a certain level—depends entirely on one's emotional qualities. If I enter a room and I can emotionally have rapport and I can feel others and they can feel me, there is established a certain language, and it is that language we are talking about. If that is recognized by people, then one doesn't mind if a person doesn't talk. And sometimes one says it is the 'presence' of a person which causes his atmosphere to affect me, but I call it a little differently: I think it's a question of learning a language, and it is a rather difficult one to learn. Because in our ordinary life we use feelings, and sometimes a little emotion, almost always in a certain way: As an expression by means of the physical body, by means of talking, or sometimes by means of the body itself, and sometimes in ordinary affairs we call it sex. That what is needed for a person is to be able to have an emotional life by itself, and not following the regular rules of expressing it but by having it as a language, that what then comes from one's essence can have that language. And when that comes from one's essence and it has a little sprinkling of one's essential essence, it becomes holy and it is in contact, at such times, with God.

Now, it is not necessary to enter a room in that way. One enters the Holy of the Holiest in that way. When one enters a room one is still in life on Earth and one still is subject to the necessity of communicating something; so that from the standpoint of an emotional state it may not be enough just to have the emotion and not knowing the language you have to do something else, but the attempt should be made to retain one's emotional state at as high a level as one can, and then in that way one can recognize the states of emotion of other people.

Of course it is logical that these kind of ideas can only be fed by a sincere wish to Work. Because it's only through Work that there will be a possibility of having a real emotion; and that the emotions sometimes when one is by oneself and one wants to Work, that then it can be fed only by a contact with the forces that are higher and above us. This is what should be the preparation for a person during a week: So that then, particularly early in the morning he is in contact with that what is, not of his own as yet but to which he can be open early in the morning

when he is less disturbed; and at that time emotionally being in contact with something that is higher it will fill him, and it is that way by which a Man in Work should start a day. It is based on the gratefulness; that one is thankful for the existence of oneself when one wakes up, and that one thanks God for the opportunity of having another day of light ahead of us.

What you will do during the day before you have a meeting, may count a great deal. Preparing for a meeting, of course I think is necessary. It is not just coming into a room and sitting down. And many times it happens of course in that way, and then the questions indicate the low level of Work. When there are questions of that kind, particularly in the beginning it's extremely difficult to bring it up; and sometimes when this is the case with a Group, it's far better to sit quietly and to come to yourself without saying anything; and let that silence be for five minutes, so that during such a time people can actually come to themselves and realize why they came, without having to go immediately into some kind of a foolish question.

How one wants to regulate it for oneself, what one can expect from others—it depends how you receive them. To what extent you are disturbed by them, to that extent of course you will be asleep. When one wants to Wake Up you accept also people around you for whatever they are, and you try to do away with associations. If there are any, you try to forget whatever may have happened to you ... whatever way they happen to affect you. You try to place them with you as a unit, or as a certain form of life having an aim like your own; and if you can communicate in that way—with the realization that all of us ought to be able to establish a recognition of the wish to Work, and if that wish for Work is not dependent anymore on the appearance of a personality but belongs to some other kind of a level towards which all of us in sincerity wish to strive—then that fact by itself will bring people together, and then it doesn't matter even what they say.

It depends very much on how you can accept others. If the rule for Work is to accept yourself as you are, in a Group it extends to accepting other people as they are; and of course no particular criticism, and of course on the part of yourself no particular desire for self-love.

But you see, Sandy, there is not much more that one can say. Because all this what I've said is now a little theory, and the only way is practice and if one has a meeting ... and there should be a certain honesty. That is, after one has had a meeting I have asked several Groups to give a little bit of a report of what is their impression of that meeting; and usually it would be the moderator who would say something, and sometimes in San Francisco a few of the people get together and talk a little and give their impression of what was, that is a very important part of a

meeting for those who actually want to find out how they can grow together, and it is at that time that they could be extremely honest with each other. Because the meeting is past, and you don't have to put on an extra face anymore. And that what was the meeting as a result for people who do not participate in that little bit of a resumé given afterwards, one can be quite honest about how so-and-so and so-and-so answered a question—or a person who did ask a question, what was the reason for asking it—and all the different things that can come up in order to learn to understand each other, can then be straightened out among a few of you.

What makes a meeting, usually a Nucleus. A few people, they can set the tone. There has to be a support between a few. It can be three, several times I've suggested seven. Because it is still an ordinary human phenomenon, and it is far better to have a few more in order to have a variety of opinions; even if you then distribute the responsibility, you also imply that when one of those seven acting as moderators, or acting as a Nucleus, will have the support of each other. So that in the first place there is no question of criticism and there is no question about argument, there is only a question of trying to help to support what someone else may have said, and perhaps happen to help to elucidate a little bit of what may have been left out.

A meeting like Group I should start in that sense: To try to make among themselves—and it doesn't matter, now, if the number is fifteen, twenty five or thirty, there should be, as I say, between three and seven people who go to a meeting with a very definite purpose—to maintain the level. That is the Nucleus. That is the real kernel—those people who are responsible for the maintenance of the way it should be carried out—and they, among them establish a certain bond. And that bond among them also is dynamic and it has a force. It is like a circle in which each person is a point of the circumference. So that that what takes place is a realization, between such points on the circumference, that they belong together and exchange their ideas in Silence along the circumference. And that when they talk, they talk as a circle closer and closer together if they become a real Nucleus to the outside—which are the members of the rest of the Group and they function as electrons around the Nucleus of that little Group—and that what causes, then, the unity is the attraction that the Nucleus will exert on the electrons that represent that the ordinary members of such a Group, that they are attracted to the Nucleus and depend on the functioning of the Nucleus by itself.

How can one differ. How can one do things differently. That is, how can one change certain things that have happened: Only by telling each other about it—that that perhaps was not

entirely right, or that perhaps there was a reason which a person would not understand. Working together in a Group is not dependent on just one Group meeting, it depends much, much more on what happens in other opportunities given to Work. And that I think when I talked about Group I here last night, we still have to learn a great deal. Because you are not really utilizing all the different possibilities that already exist. For instance, you don't use tapes. You don't take them out. You don't listen to them. They sit in the library; there are already quite a number of tapes, you don't even ask for them. There's an index. Not only an index on All and Everything, but also a Subject Index where different subjects have been discussed in meetings where perhaps you could learn a little bit if you want to be interested.

You don't talk together outside of meetings—at least, I don't think you do it sufficiently. When there are opportunities for working together physically you don't come—all of you—and I think you're foolish; it's the best time to learn to know each other, exactly the same as when one goes on a trip one has an entirely different impression of people than just when you happen to see them at the meeting. What is the advantage of the Barn in Warwick. It's because people come together and they have to work physically, and they cannot help showing what they really are; and although you may be engaged in doing certain things—liking it or sometimes perhaps not liking it—the opportunities that are there for you in seeing someone else and you being seen by them, that during that time you will be constantly reminded that Work is really at the foundation of all this kind of activity. And why don't you—all—come and take time off for a day when it is a Workday; even if you make a little effort; even if it may take you the whole day; even if you have to—and perhaps you can or cannot—get a babysitter or somehow or other combine; or every once in a while get together and read; or create opportunities so that you must meet somewhere and then talk. Or that there are things in the meeting that are left unsaid and you feel that certain things ought to be straightened out, why don't you go ahead and straighten it out and then report on it the next meeting?

Don't be too exclusive, and don't be too critical that you keep it to yourself or to a few. And don't complain about others behind their back. It is not right. You are not working together. Working as a Group means working together. It is not your own selfish wish for Work on yourself—that, I almost would say, you can do all the time if you want to. How will you derive stimulus in times of need. Who will be your friend when you are not a friend to them. What will happen to you if all of a sudden at one o'clock in the morning someone is in trouble

and calls you. Will you go?

These are the things that happen of course with a Group on a trip. This will happen when there is solidarity among you: Unity of purpose and aim. And this aim has to do, now, with an aim of your life; not your daily aim and not your universal aim; it has to do with you as an ordinary human being in which you utilize the abilities you have physically to work together; and have, of course, a little bit of an aim of perhaps putting up a wall or digging a ditch, it doesn't matter what it is, but there is a possibility of learning to know the mechanicality of someone else and, because of that as a mirror you find out how mechanical you are.

I don't think you use the opportunities that are already here. And, sometimes I think wouldn't it be much better to leave you alone for six months, just let you muddle, see where you are, see if you can stand on your feet, see what you then realize what is missing, what you then perhaps after some time would strive for. We tried once in a while in New York. As you know, I'm not always there and sometimes I could be there and I don't want to. It is not so easy to have to speak. It's not so easy to take a responsibility. Sometimes you are forced a little when all of a sudden your spontaneity makes you say certain things, and then you are committed. It's not so easy to understand the responsibility of someone else when you have never taken it. But if you do and have tried, then you will understand what a person is up against who has the charge, or is discharging, his responsibility in a Group.

In a very general way it is an aliveness among the members as they are and the acceptance of whatever they are, but all of them turn towards the aim, which is towards Heaven. Heaven in this sense is Consciousness, and Conscience, and Will. That is Heaven for Man. That is his Sun, that is that what gives him light. That is his planets all together—that's what gives him warmth, emotional states. That what is his Earth is the willingness of this Earth to be placed under that what is the influence of Consciousness and Conscience; and then the Will is expressed by means of the body doing whatever is required, without any nonsense and without any particular reason looking at the contradictions between Consciousness and Conscience. Because there is no contradiction. That is what makes a Man whole. If I enter a room with Consciousness in my mind and Conscience in my heart, I do know that my posture takes on a certain form. When I come in a room wishing to be affected by others because I know that they are not going to disturb me, I will be able to receive from them whatever they can send and I can send to them, and they in response will answer me *also* in the language of an emotion, which is Silence.

What else can we say about this. How can you work more together. By making transcriptions? By helping out some office work, some correspondence? Responsibilities of making resumés of meetings? Making sure that everything is done correctly, in accordance with certain rules? So that you don't make mistakes, and that the mistakes if they have been made that it will be easier to clarify them. When a few people know what ought to be done; when you realize that certain things have to be maintained ... and that from New York or Warwick we have, of course, a little difficulty every once in a while to be kept on our toes because someone else has made a mistake, or that *we* make the mistake because it is misunderstood by someone else—whatever it may be, to what extent as a Group do you feel that there are other people in this country who also are interested in Work. What makes you feel at home when you are among yourselves. Because a home is a place where you dare to be as you are; so that you are free from criticism of others, and that you can be as you wish to be: Open and really sincere.

I cannot enumerate the various things that I would say already exist. So much has already been done for you. It's useless to compare it with the very beginning at the time of Gurdjieff, when we didn't have much of this kind of material and we had to extract it ... but not even the book was published; when we had to try to run around if possible to steal it, to find out what we could have, and perhaps copy a little bit in a hurry and in secret and hide it. You don't know and probably you will never know, but you assume, already ... and many times you assume that you are entitled to know all about Work without doing anything about it.

To the extent that you honestly feel that you really are not worthy, maybe to that extent you will wish to Work. And so, in the last instance it always comes down to what is your opinion of yourself; so that when you speak you speak for the reason that you know you need it in order to give yourself an opportunity to express yourself in such a way that someone else in the Group may be able to help you, and don't put yourself on the foreground as if you already know. Always try to think that perhaps there is something else that you don't know as yet. That will be a good Group: If one enters a room in anticipation, expectancy, emptiness within oneself wishing to be filled by whatever may be given as an opportunity by others—or maybe existing, already, the openness of wishing to receive—then there is no doubt that you will be able to go home with something that may be helpful.

What questions are there about Work. What is there that ought to be clarified.

Yea.

Andrew: Something happened yesterday during music. Um, it was something unusual, and I'd like for you to verify whether it was an open experience connected with Work. I think that it was ... it was about half way through music I was getting very drowsy and I was fighting to stay awake, and at one point I said to myself "You must stay awake—you must," and, uh, something happened in my head. I mean, I suddenly became very much awake—not ... not in the usual sense that I know in Work, but just in an ordinary sense. I suddenly became very alert and something flooded down through me; and then this lasted for a few minutes, and I was ... I was very alert, I was right there, and after that, uh, I was back to where I was before—just sort of trying to, uh, pay attention as best as I could.

Mr. Nyland: And you want to know what it is?

Andrew: I want to know if this was ... this was really something. I think that it was.

Mr. Nyland: It can happen, Andrew, when certain things all of a sudden make you realize that something has to be done. This kind of determination very often is there, not only in your mind but also often in your heart or your feelings; and with that there is a unity in your body, and the effect of that determination will start to have a physiological effect. Very often it is noticed, in that what is within one and still not as yet sufficiently developed, that at that time it starts to ... I call it a 'gland' of a certain kind starts to exude a certain substance, chemical substance which for one moment has this effect on one, and it is as if one is then lifted out of the ordinary state. And this experience, it doesn't last long but it is like a flash of ... of lightning that comes in on one, one is taken up by it and then it is finished.

It's quite possible that such things happen, of course. If one says something with a tremendous force, if one is angry, if one swears, the tone of one's voice and the engaging of the totality of one's body—and, for instance, the expression of extreme hate—can produce in Man that kind of a state. It's not a result necessarily of Work, but it is a result of at least a partial combination of oneself into more of an entity. And these kind of cases are not so ... not so easily experienced, they are quite rare.

Andrew: Nothing ... nothing like it ever happened to me before.

Mr. Nyland: It's quite possible. I would not consider it too much. I would simply take it as an experience which is worthwhile, and maybe you can hope that it might happen again. I do not primarily ascribe it to a result of Work.

Yea.

New Questioner: I'm sure my question has been asked so many times. When I have an opportunity for myself that you were talking about, I ... is ... I know I live in a superficiality, and it makes me caught the very first thing in the morning. My Earth, my needs, it's the necessities which take me completely, and I'm mostly caught by them and there is heaviness in my body. I haven't found how to get away from it.

Mr. Nyland: Can you see it coming?

Questioner: No.

Mr. Nyland: You mean it hits you all of a sudden? How do you wake up...

Questioner: I really can't.

Mr. Nyland: How do you wake up with your eyes.

Questioner: I wake up slowly. My arm is asleep...

Mr. Nyland: That, I think, is fine. I think it's good.

Questioner: It starts very early.

Mr. Nyland: If you wake up slowly, and you use your eyelids to remind you. See if you can, when you...

Questioner: It's too late in me. It's too fast, and I can't even catch it.

Mr. Nyland: No. That's what I mean.

Questioner: Then it's gone?

Mr. Nyland: The sleep may be gone, but your eyelids may not open as fast, perhaps, as you usually do, or you can close them again and then intentionally open them very slowly. At such a time you will be partly still in the state of equilibrium as a result from sleep; and partly the three centers, which in a good sleep have been separated, will not immediately unite. It is a state in which there is really the possibility of two things: One is, that one still retains a certain state of freedom; and at the same time one becomes of course immediately affected by the outside world. And the outside world contains a great deal of duties which sometimes one has. The fact that one wakes up and all of a sudden you remember you ought to do this, or take care of the baby or whatever; that *then* of course one becomes engaged in it, but if you could allow yourself ... and you can train yourself during the day in doing the same thing: That you will not react quickly to something that happens. For instance, if the telephone rings and you walk over to it slowly, and really self-containedly lift the receiver off, and then you say very slowly "H-e-l-l-o." It is a matter of control that you can learn; and you can learn it during the day, and then you can in the

evening ... and when you go to bed pray that you will wake up in that state.

There is no question that one cannot overcome it. One can, at the time that there is still two possibilities of coming from the state of, I call it, 'freedom' into the state of bondage: That then there is a possibility of extending the freedom *into* the bondage, either by intensifying the freedom or by reducing the bondage.

Will you try it?

Questioner: I will.

Mr. Nyland: Tomorrow morning.

Questioner: Uh-huh.

Mr. Nyland: Make up your mind tonight; and you go to bed with an idea that you want to wake up that way, and that immediately when your eyes are open you will be reminded, by association, that there is then that kind of task. You close your eyes again and open them slowly, and from that moment on, for five minutes all your movements should be extremely slow. And you must not allow yourself to become active because it has been a habit to be active, maybe that's the key.

Yea? Yes?

Cindy: I'm finding it hard lately to find my life inside—within the last few days—and I know, without that how can I...

Mr. Nyland: To find what?

Cindy: Find something inside.

Mr. Nyland: You find it harder?

Cindy: Hard ... it's been hard in the last few days; and I know that I'm fighting the circumstances and the conditions I'm in, and without ... fighting something inside, I can't submit to them and use it.

Mr. Nyland: Now wait a minute, Cindy. You live, don't you? Your breathing, it is a sign of life. If you want to find your life, start with your breathing. That's a thing you know. You can also do different things ... you can cut your finger and blood comes out—also a sign of life—but breathing is a little easier. Because you can breathe as deeply as you can and exhale very slowly, and all during that time you can be aware of life, if you wish, flowing out like air from your lungs.

But there are so many ways to discover for oneself that one is alive. When you want to

limit it to the question of life as reality within you, that would require a certain amount of intensity. But, start with that what you already know, and then gradually intensify it. There shouldn't be any particular difficulty about it. You might be bothered by too many thoughts that you, as a form of life, will not want to consider. You might want to have certain kinds of feelings that you would like to qualify as the best of yourself, and you may go through a certain time when there is no possibility that the energy will flow in the direction that you will consider the highest for you. But also start with the acceptance of that what is there as your body; and the fact then that you keep on breathing, and existing, and stretch your arms and bend over, and even yell at the top of your voice—all of that are signs of life. To what extent it is useful for other purposes, it doesn't matter. You recognize life in you. Stand up and sit down, stand up and sit down. Walk around, fast or slow. All of that is your body, and something in you becomes very much Aware of that what exists, particularly when you only want to see life and not the form.

Does that answer it? There are many different ways of doing it. One realizes one is a little morose, and you sit and you want to think and churn around with the thoughts in your head, feel a little sorry for yourself and you don't want to do anything because you are listless. So maybe, finally, you have to get out of bed. So you get out of bed—one leg and another—and you sit up at the edge, there you sit and rub the sand out of your eyes and you really, you want to go back to bed and you don't want to get up, you look sleepily at the clock and say "Oh my, and I..."

This is *all* life; it's only in a certain pace, and you can recognize it at a certain time—that that is really you *then* at that time—as soon as you accept it for whatever it is, there is something that takes place in you, and then you hold onto that fact. From the standpoint of Work, each time that there is something in me that accepts me as I am, I am not of this Earth and I experience, then, life in a different way. So whatever it is that you start with, if during such a time you just can make yourself Wake Up, in our sense of the word, for one 'moment,' you have already gained a great deal.

Don't keep on feeling sorry for yourself.

Yea.

New Questioner: Mr. Nyland, in the context of what you spoke of about the language of emotion, um, is it just a matter of continued Work to learn this?

Mr. Nyland: No.

Questioner: Then can you tell us more?

Mr. Nyland: One continues to Work in order to free the feeling center from the physical. When it has a little bit more freedom and is not dependent anymore—as much, at least—on the expression in the physical sense, there is something in one that then, as feeling can extend from one and can be sent to someone else.

One learns the language by the communication on an emotional scale, and only learns the language by that kind of a practice. It'll take quite some time. It is a very difficult language to learn, and it has to be done ... even if one knows that one could send it that someone actually receives it, the only way I know that I have a language is that someone else receives my so-called ‘words,’ then I know there is something. If it isn’t received and of course if no one is around, I will not know. If it is not received by someone else I will start to hallucinate that the other person didn’t understand me, and this is always the danger: That I prattle already emotionally, thinking it is a beautiful language.

I say it’s a ‘slow’ process, but constant attention to it can make a person sufficiently sensitive.

Yes.

New Questioner: I have a sense of having trouble in my Work attempts; and certain very definite things have happened, and then as soon as it’s happened something in me says “That’s it,” and it’s gone.

Mr. Nyland: Tell me what happened.

Questioner: Um, well, most recent was, uh, at music; and I was listening to the music and, you know, I felt kind of even fed by it, and it ... it, like, seemed like a kind of light, and something said “That’s it.”

Mr. Nyland: Is that a Work attempt that you caused?

Questioner: Yes.

Mr. Nyland: It is? Now, could you describe a Work attempt? I say I want to Work on myself, what do I do.

Questioner: Well, I come to myself and ‘as-if’ an ‘I’ existed, I try to Observe myself, um, you know, with no thoughts or feelings.

Mr. Nyland: No. Which ... what is Observing.

Questioner: Well, I, uh ... anyway, it seems to be not a visual sort of Observation, but a sort of intuitive Observation.

Mr. Nyland: Yes, I can understand *that*, but where is this ‘as-if’ ‘I’—existing ‘as-if.’

Questioner: Well, I haven’t really been placing it anyplace.

Mr. Nyland: Is it someplace.

Questioner: At moments it’s in my heart.

Mr. Nyland: Is it, when it is in your heart, really separate from the rest of you?

Questioner: There’s been certain times when, you know, I’ve been sure of it, but many others when, um, I haven’t kind of known what to call it.

Mr. Nyland: How long have you tried it.

Questioner: How long have I been doing it, you mean?

Mr. Nyland: Yes.

Questioner: Well, since last July, ah, doing the best I could.

Mr. Nyland: Where is it when you walk.

Questioner: Usually in my head.

Mr. Nyland: Is there a separation in your head, actually? Did you know there is something else?

Questioner: There have been moments. Well, when I’ve been walking, like, my mind can take me to other places, but when I’ve been...

Mr. Nyland: No, no. We’re talking about the ‘as if’ ‘I’, not about your mind.

Questioner: What I’m ... what I’m saying is when I’m walking I’m usually ... I mean I’m trying, but I’m very easily drawn someplace else. When I’m deeply involved in something, um, it seems to function better, whether it be music or, uh...

Mr. Nyland: No, no, no. It’s quite wrong. What is deeply involved is your ordinary personality. We are talking about an ‘I’. We are talking about the creation of an ‘I’. We say it is difficult to make it immediately Objective, and for that reason I say I ‘assume’ it is Objective and I assume it exists; so I say ‘*as-if*’ that is ‘I’ exists, nevertheless I must assume that even in the ‘as-if’ condition, it is separate from me and I wish to give this ‘I’ a certain function of Observing me—or, even, being present to me. This implies that something in me must become Aware of two things. I do not know what becomes Aware of that kind of a fact, but if there is something separated from me there must be two; and when I talk about Work I don’t talk about that what takes place in my ordinary mind as it is as a personality, I talk about the attempts to have this ‘I’ Observe me—as we simply say, become ‘Aware’ of my existence—and I define if further when such Observations have to be Impartial and they have to be at the instant.

Now, none of that has happened to you.

Questioner: Well, I've found that when my ... the whole of my personality is involved, it becomes easier.

Mr. Nyland: No. When the whole of your personality is involved it requires a great deal of energy and there is nothing left, there is no 'I'. Because you are so busy thinking about the whole of your personality, you remain completely within your ordinary personality, everything remains subjective. So by introducing something that I would like as 'I' to Observe me and perhaps start an Observation of some kind, I still haven't fulfilled Impartiality at all, and I haven't even thought about the meaning of Simultaneity.

When you say Work 'attempt' it's such an easy way of describing something that, I'm afraid in your case doesn't exist at all. You sit now. Can you now be Aware?

Questioner: Ah, no.

Mr. Nyland: No, you can't. You see, the difficulty is that even if you would walk or you say "Now something in me must be Aware of my body when it walks to the door," you wouldn't be able to do it. You may start out with an idea of Awareness, and immediately your ordinary mind will take over and nothing happens.

Try to Work, if you want to Work, very simple. Don't wait for music or anything that involves you. Just when you sit in front of a piece of meat and you eat it with a fork and knife and you cut it, and if something in you could become Aware of you—body—as body cutting that what you are going to eat. And if you have a knife and a fork and a piece of meat in front of you, keep on moving your knife even if you have cut off already a piece of meat; and keep on moving your hand and your knife as if you were cutting, and see if something can become Aware of that movement of yourself: Absolutely useless but quite sufficient to become an object for an Observation, even for an 'as-if' 'I'.

Who have you gone to. Where have you been. Who told you about Work first.

Questioner: Um, you know Neil ----?

Mr. Nyland: And you have been coming since July?

John Marshall: He comes to my Group, Mr. Nyland.

Mr. Nyland: Oh. John, I'm sorry—Mr. Marshall has never explained it to you correctly. This is all imagination on your part, I'm sorry to say. Try to be very, very simple. When you sit and nothing is being done with your body, move your big toe and then see if anything in you could

become Aware of the movement in your big toe. And try that five minutes if you can, maybe a little bit of a second sometimes might give you a moment of that kind of Awareness.

All right? You don't mind me telling you, you're on the wrong road?

Questioner: I'd rather know.

Mr. Nyland: That's right.

Yea.

Betty: Mr. Nyland? Um, ever since that experience that I described one time at this meeting, I find myself incapable of either creating some ... a new form of effort, or expecting everything to be on the level of that meeting. I can't seem to go anywhere, but maybe you could...

Mr. Nyland: No, Betty. As soon as you start to define it—how it ought to be—you will never be.

Betty: Yeah, I understand that. I thought the task that you gave me...

Mr. Nyland: No, the task is to be Aware, without any description of what you want to expect.

Betty: But I feel as though I'm at a point of stagnation or something.

Mr. Nyland: Oh, I believe that's possible.

Betty: And I can't seem to ... I don't know what to do with that kind of...

Mr. Nyland: You're sitting again, aren't you?

Betty: Sitting again?

Mr. Nyland: Now.

Betty: Yes.

Mr. Nyland: Try to be Aware *now*.

Betty: I always feel as though perhaps I'm fooling myself.

Mr. Nyland: Maybe you are. But I think when you make attempt after attempt to be Aware in a very simple situation, maybe sometime there will be a moment of real Awareness.

Just keep at it, Betty. Don't start to criticize. Don't wish for anything, than only to be Awake. Not defining. Reduce, if you can, the activities of your mind and your feeling to a minimum, and simply accept the fact. Close your eyes. I Am, this body exists.

Betty: Ah, when you do something to relax a certain tendency—you know, like I say "I am getting very nervous" or something else—I try to relax and come to myself. And I come ... I relax, is that a form of something higher, or is it just a relaxing.

Mr. Nyland: No. No. It's just relaxing. It's very much ordinary life.

Betty: And also I wanted to know about making a Work attempt under a state of ... sort of fear—

if that's profitable.

Mr. Nyland: I wouldn't. I wouldn't. I think the fear would take you up entirely.

Betty: So it's kind of, they are very silly fears.

Mr. Nyland: No. Don't pay attention to them. They're not helpful for Work.

Betty: No. I know. I'm not trying to see myself in this way.

Mr. Nyland: Good. No. No! As I say, when it's useful for Work, then don't try to come to yourself.

Betty: No. I interpreted that as calming myself.

Mr. Nyland: Yea. If you want to calm yourself in an ordinary sense and in your unconscious state to tell yourself not to think this, or feel this, or not to be afraid—it's fine, but it has nothing to do with Work.

You understand it?

Betty: Yea, I do.

Mr. Nyland: I hope.

New Questioner: I've been trying to grapple with something today, and it was that I know Work has to be brought more and more into everyday life. And you said this last night: That ... that, ah ... or... No, you said it the night before at Susan's: That it has to be a much more active part of life. And I know that some times today I was in contact with what ... a real wish that would actualize itself, and other times it was just a thought. And I know that these times when it's just a thought and I go on and think I'm Working and, ah, it's nothing but a thought, it's ... I think it's a terrible waste of energy and I fool myself in this way, and it's much better if I can say "No" then.

Mr. Nyland: I think you fool yourself when you think it is Work...

Questioner: Yes.

Mr. Nyland: ...you don't fool yourself when you say it isn't Work, all you have is a thought.

Questioner: Well, today I tried to, when it was just a thought to say "No, I don't want to Work now," and I didn't.

Mr. Nyland: Okay.

Questioner: But, uh, how do you ... how can you tell. I know yesterday ... I know from earlier in the day today, driving down to Albuquerque I was telling myself "No, I don't have enough energy to Work," but I was lying to myself because I really did, because I then Worked. I mean,

I was just telling myself I didn't. I don't know, but it is a certain insidious thing going on inside of myself, you know. I...

Mr. Nyland: It sounds a little silly.

Questioner: Yea.

Mr. Nyland: Because you will say that "I don't have enough to Work with or I don't have any wish to Work" then all of a sudden I'm Working, I haven't done anything. The thought might have produced a certain state of just being Aware for a moment, but not more. It's not a result of an effort you made. There are of course moments of Awareness for which one hasn't Worked, but they're quite accidental.

Questioner: I found today I was ... I was telling myself "No, I shouldn't Work"—No, I don't have enough energy—but then...

Mr. Nyland: Keep on saying it.

Questioner: I said to myself "No." But I, though ... "I haven't Worked that much, so why shouldn't I have enough energy" and I didn't, and then I did have some energy.

Mr. Nyland: All right. It's all right. You come to a conclusion "I don't think I have enough energy," and then you can say "I believe I *might* have enough energy," and maybe then you want to Work.

But still, I don't know if you actually are Working. So far what I know, now, from what you say, is that you said that you were going to Work. What was the experience of Work when you said you had, really, a Work experience.

Questioner: Well, it was ... for a moment something separated from my body, and my body was driving.

Mr. Nyland: Okay. Okay, good. We'll let it go at that—and it simply happened, and it may have been produced by the statement you couldn't Work.

Questioner: I guess what I'm getting at, is this ... this thing in my mind that's supposed to be regulating whether I do or do not make an effort, isn't at all reliable.

Mr. Nyland: I don't think it's in your mind at all. I think it's decided ... that the decisive factor is in your wish. If I wish to Work I may have a certain amount of energy for the purpose of Awareness or for the purpose of creating an 'I' which then can be Aware, but I still ... when I have that wish and it is representing a quantity of energy, something in me has to convert it, and *that* is the determination at that moment—"Now I wish to Wake-Up"—I mean by that, I wish an

'I' to be Awake to me.

I find in ordinary life an energy flows in an ordinary way through me; and I use it and I don't do anything to take part of that energy away from it and to try to send it in a different direction, nothing will happen. But if because of an accidental I call it a 'configuration' of myself as a result of certain thoughts which take place more-or-less close by Work, that then it might happen that something is separated off which me ... for a moment gives me an experience of being Awake, but I don't do anything about that, really, and I don't get credit for it in the real sense of the word.

And still, it's interesting because I have an experience. I would immediately say after such an experience I want to 'pay' for it, and then I would make an effort at *that* time. You see, when you say "I cannot Work" and then by accident something happens which you call an experience of Awareness, then you must also say "I am able to do it." So the statement "I cannot Work" is foolish. Now I actually want to find out "Can I Wake Up," and for that kind of a, you might say 'determination' I would even stop the car.

See, always 'where' depends on how much do I want to Work. How much and how often do I wish the experience of an Awareness or being Awake. How often do I want an 'I' to be present to me, it all depends on that; and if I really don't care very much for it and even if accidentally when it happens it is not a special kind of phenomenon for me, then of course I go along happy-go-lucky.

Next time when it does happen, if it does happen you make an attempt. In that way you will pay for the experience you have had.

All right?

Questioner: Uh-huh.

Mr. Nyland: How long was that tape.

Response: 4800 ft.

Mr. Nyland: I'm sure is much...

New Questioner: Mr. Nyland? My mind thinks it has to know about my wish before ... that it has to validate my wish.

Mr. Nyland: It's all right. As soon as the wish is there, it certainly becomes known to your mind and you say "I want to Work."

Questioner: Sometimes it can happen without going that way.

Mr. Nyland: It can, that's true. It can be a determination which is then intuitive. It can bypass, almost, your mind; and then it takes the form of the emotional approach—about which I talked the other day—and then the result is a presence of something to me, and it's that presence which starts to function like an 'I'.

Questioner: But if I could recognize that without ... without my mind having to know about it.

Mr. Nyland: It's not a question of mind. It is a question of having a presence of something which is recognized, not by your mind as it functions now. An Awareness takes place in the mind when it is a recorded fact, it takes place in your heart when it is admission of an existence of something besides yourself. It can stay completely outside of the domain of formulation; but there is something in you that recognizes it, so that when you experience it, it could be put into words.

It's very interesting—with an Awareness, when it does take place. Because it may come all of a sudden; and of course when I experience it and I want to say it, the Awareness is gone and my mind has taken over. So, I would not even try to formulate it if I don't have to. I would simply say it is that what is 'intuition' in me which gives me the knowledge, as a result of that I have the experience an Awareness which gives me an understanding.

Don't quibble about it. That what is of interest is experience of an Awareness, and for the time being I wouldn't even try to think where it is or why it takes place.

Questioner: No. It's just that my mind gets in my way.

Mr. Nyland: Yes, of course it always will. It always will, when you allow it. When the Awareness is over in one second your mind will explain what has happened; and then of course there is no attempt made, all you want to do is to try to explain it.

You see what I mean. There is an interchange between an Awareness as part of the mind—or, wherever that might take place—and your ordinary mind wanted to explain the experiences you have had. And the more you allow your mind to describe it, the less chance there is even for the continuation of an Awareness. But that's why I say don't think about it, accept the fact of an Awareness wherever it takes place as something that is an experience for yourself.

All-right? Now don't keep on thinking about it. [chuckle]

All right.

Yea.

New Questioner: I'd like to know, Mr. Nyland, about an experience which I had on the trip. We

were driving in the car and we saw somebody broken down, and stopped the car.

Mr. Nyland: One of ours?

Questioner: Yea, one of ours—whatever. And now we stopped the car and I got out of the car, right then there was something that I experienced, and later I attributed to effort.

Mr. Nyland: But, what did you experience.

Questioner: Well, I was present to myself for a short time.

Mr. Nyland: What.

Questioner: Walking.

Mr. Nyland: No. What did you experience. Did you experience something in you that saw, or became Aware of, you walking?

Questioner: Yea, I'd say that.

Mr. Nyland: Okay, good. Then that experience is then, at that time you can say you were Conscious, something in you was Aware of you.

Questioner: Well, usually...

Mr. Nyland: It wasn't that?

Questioner: Yeah, it was that. But I've had this question for a long time. I ... I, uh ... I can't say right now I'm Working. It ... it's like, I either do it or I don't.

Mr. Nyland: Yea, I believe that. The question is: Do you experience it or not. Okay, then simply say "I have an experience."

Questioner: Do you believe me?

Mr. Nyland: Yes. I would believe it, and it gives you more reason to wish to Work. Even if it isn't real, as long as it can function as a stimulus it is worthwhile. Afterwards I probably will find out that that what I call now an experience is not really an experience, but for me at the present time, it is an unusual something that I call an experience. But as long as that gives me the stimulus that I wish to Work, then I hope that a similar kind of experience will result when I have the determination that now I want to Work on myself and then go through the rigmarole either of having something present to me, or the creation of what I say as an 'I' which then becomes Observant of myself.

Take anything that helps you to try to tell you to Wake Up. Even your grandmother can tell you, [chuckle], even you can call your grandmother a part of Objectivity. You see what I mean? I'm not interested in the causes, I am interested in results. When the result is there I

experience a certain state of something that is ‘as-if’ an Objectivity of some kind is present to me, then I say *that* is in the direction of Work; that is actually the creation, apparently, of something separate from me which I hope, at that moment when it existed, it was Objective regarding myself.

There are many things in a subjective state that gradually will be understood, and there are many things that are helpful which have nothing to do with Objectivity but nevertheless they are helpful because they remind me. And when I make an attempt it may not be that that attempt results in hundred percent Objectivity; maybe a less than one half of one percent is Objective, and still I’m already grateful for that kind of little light in the darkness.

Questioner: Yes—I’m, like, grateful.

Mr. Nyland: Yes, it’s right.

Phillip: When you spoke to Alice about, like ... like working and learning, I sometimes question it afterwards. I don’t question at the time—that if I’m, like, tracking it—because I ... I know it’s a certain tendency of mine.

Mr. Nyland: Then you pay for it by making an attempt. It depends on the state in which you are. Your gratefulness may be that you’re not entitled to it, then you try to make up and prove that you are entitled to it. You can say “Why let the Sun shine” when you don’t sit in it; or when you happen to sit in it, that you then say “Why does the Sun shine on me.”

All right?

Yea.

New Questioner: I’ve tried to be sensitive and tried to be very simple.

Mr. Nyland: When.

Questioner: I’ve tried it while ... while you talked about that.

Mr. Nyland: Oh, no. When was it. Last night?

Questioner: Yes.

Mr. Nyland: And then you tried—while I talked about it?

Questioner: I did try it alone.

Mr. Nyland: When I talked about it, during that time I talked about it?

Questioner: No, no.

Mr. Nyland: Oh. When did you do it.

Questioner: I did not make any serious attempts while you were speaking.

Mr. Nyland: You did it while I was speaking? You made an attempt?

Questioner: No, I did not make an attempt.

Mr. Nyland: When did you make an attempt.

Questioner: When I was alone the next day.

Mr. Nyland: Okay. All right.

Questioner: Afterwards, while walking I noticed—certainly not Objectively, that I'm not sure how much I imposed my imagination—that my movements were subject to the same sequence of impulses that you described in the exercise...

Mr. Nyland: Yea.

Questioner: ...that actually the right side was active.

Mr. Nyland: Was what?

Questioner: Was initiated leading in the impulses. That the left side was...

Mr. Nyland: I don't understand you. What happened to the right side?

Questioner: It was as if I was right handed; and that is, I was leading with my right hand and my right leg, and the others waited afterwards.

Mr. Nyland: Let's forget about it. If you want to do the Sensing exercise, do it by yourself and not while you are walking. If anything happens afterwards that you think that reminds you of the Sensing exercise, it is of no use.

Don't philosophize.

Questioner: Yes, I understand that I am.

Mr. Nyland: Just keep on walking; and once your right foot, next time your left foot, you can swing your arms anyway you like—all of it is unconscious, it doesn't help you.

Questioner: Mr. Nyland, you were speaking of, uh, being something of a gyroscope.

Mr. Nyland: I think we leave it alone, will we?

Questioner: Yes, okay.

Mr. Nyland: Good. It's much better. Don't get lost in theory.

Questioner: I know it has nothing to do with Objectivity, but I thought it might be helpful.

Mr. Nyland: Well, I think it's helpful as a little image. Draw a picture of a gyroscope and hang it up in front of you somewhere that you can see it, then maybe it will remind you that you ought to make an attempt to be Aware.

You know what the Enneagram is? You've heard of it? Yea. When I first met the

Enneagram—or the Enneagram met me—I was told to just look at it. So I sat and looked at it for about fifteen minutes. I remember exactly where it was—in front of a fireplace—and nobody explained anything to me, and I just looked at the Enneagram. You look at the gyroscope in the exactly the same way: When you get up, maybe you will have a desire to do something with that what you have taken in, and then the only way by which you can express your gratitude is by Working.

All right?

Did I hear that thing stop? It means it's the end of the tape, isn't it. I know you are fooling me. [laughter]

So, I hope to be back in about four weeks. I hope that you have been able to start certain new activities—for instance Movements—but that has to be done on a very...

[Aside: What are you doing? Previous questioner: I'm trying. Mr. Nyland: Yea, you may as well be. It seemed to me as if you are just getting up out of your sleep, and I hope you Woke Up.]

... there may be Movements, but you have to be very careful about how to start it. And although there will be a certain influx of desires—doing it, and so forth—you have to be dependent on what we can do, and how to do it right. But there will be again, then, another opportunity for working in a Group, and working together this time with Movements as an aim.

When I come back I hope we can talk about it then—to see in what way we should continue with it, or not. I hope also that you will work every Sunday somewhere, physically together as much as you can; that even if you cannot do it all the time, that you know you have to have a good excuse why you don't do it. Because there may be reasons why you cannot ... of course it may be quite impossible sometimes, if your attitude is right—you wished to do it—then it doesn't matter so much if once in a while you don't come. But there is a great deal of that kind of ... a great deal of difference in that kind of an attitude and being lazy. Don't allow yourself to be lazy, it is not becoming to a Man.

So all of you will go on to San Francisco, we'll see each other there. And Santa Fe, we'll see you when I come back. I don't know who else will come back, but that is on the level of the gods, and the gods haven't stood up as yet.

Goodnight, everybody.

End of tape